

# Local Wisdom of Ponorogo Regency as a Learning Resource for the Kingdom in the Archipelago

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## Local Wisdom of Ponorogo Regency as a Learning Resource for the Kingdom in the Archipelago

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### ABSTRACT

Material on teaching materials from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, on science subjects, especially royal material in the Archipelago, has very little material exposure. So, it is necessary to have additional learning resources to support students' understanding of the material and strengthen students' awareness of the surrounding environment, in accordance with their respective local wisdom. This study uses descriptive qualitative research methods to determine the local wisdom of Ponorogo Regency which can be used as a source of learning on kingdom material in the Archipelago in class IV of elementary school. The results of the study show that some of the local wisdom of Ponorogo Regency can be used as a source of learning about kingdoms in the archipelago in grade IV elementary schools in the form of simple historical stories, and evidence of their legacy. This research can be followed up to motivate students in learning, and can instill local values in students.

**Keywords:** Learning resources, Local Wisdom, Elementary School, Kingdom, History

### INTRODUCTION

It is very difficult to build students' interest in learning, especially for reading. This has an effect on learning which requires students to read and understand a lot, one of which is in learning activities in grade IV, namely the subject matter of kingdoms in the archipelago. In material about kingdoms in the archipelago in grade IV, elementary schools focus more on instilling national

character in students. This material is more focused on students' ability to understand context, understand the exemplary attitudes of the characters, be able to implement it in everyday life, and argue about events and character attitudes based on the text they read.

History is learning that explains about humans in the past with all aspects of their activities such as legal, social, political, military, religious, artistic, scientific and intellectual (Zahro et al., 2017). History aims to build awareness, insight, knowledge, and values related to the environment in which they and their people live. Thus, learning the history of the Indonesian nation is indispensable in efforts to build character and inculcate cultural values.

Meaningful learning can increase student learning motivation. One way is by integrating events in the environment around students in learning material. Local wisdom as an event that is close to students can be utilized in learning activities. Learning based on local wisdom has a positive influence on the quality of learning activities (Ramdiah et al., 2020; Turut et al., 2020). Students find it easier to understand, remember, and apply the material they have learned.

Local wisdom becomes a support in teaching good values to students. The development of the nation's character has received less attention (Eko et al., 2020). Based on research by (Murwaningsih et al.,

2020) found that the application of local wisdom can be done by habituating and integrating local wisdom values into subjects. Local wisdom can attract students' interest to focus on the stories they read and make it easier for students to understand the material (Andriana et al., 2017). So that local wisdom can support students in learning activities.

In Ponorogo Regency there is a story from the era of the Islamic empire, about how Islam could spread in Ponorogo, with the character, Bathoro Katong. The story is full of meaning that can be used as a model by students. In addition, planting characters through the story can be used as a form of preserving local wisdom in Ponorogo Regency. Become a pride, and a special attraction for students when learning things related to their environment. Therefore, to increase students' interest in learning history, it is necessary to have good integration between students' interests and learning that students must master.

Material on teaching materials from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, on science subjects, especially royal material in the Archipelago, has very little material exposure. So, it is necessary to have additional teaching materials to support students' understanding of the material and strengthen students' awareness of the surrounding environment. This paper aims to look at the values of local wisdom in Ponorogo Regency which can be applied as a source of learning on royal material in the Archipelago class IV of elementary school.

## **MATERIALS & METHODS**

This study used descriptive qualitative research methods to determine the local wisdom of Ponorogo Regency which can be used as a source of learning on kingdom material in the Archipelago in class IV of elementary school. This study will discuss teaching materials including stories and relics from the royal period in Ponorogo Regency which can be used as learning

resources by fourth grade elementary school students. Data collection techniques were carried out by examining secondary data sources from books, literature, journals and websites. This technique is carried out by reviewing library sources to obtain data capable of describing and answering research objectives. Data analysis in this study used the Milles Huberman model which consisted of data collection, data reduction, data presentation, and drawing conclusions.

## **RESULT**

Based on the research conducted, there are several stories and historical relics during the kingdom era in Ponorogo Regency. The kingdom period in the archipelago was divided into two periods, namely the Hindu-Buddhist period and the Islamic period. The material used must be in accordance with the level of thinking of fourth grade elementary school students. A more detailed discussion is as follows.

### **Hindu-Buddhist Kingdom Period**

According to sources, there are several relics of King Airlangga that were found in the Ponorogo area, including the Sirah Keteng site in Bedinding Village, Sambit District, Ponorogo Regency. The Beji Sirah Keteng site was Prabu Airlangga's gift to the Sambit people for helping in defeating the first King Wengker, Kettu Wijaya. The Beji Sirah Keteng site functions as a means of irrigating rice fields and fisheries (Jenggo, n.d.). Images of the Beji Sirah Keteng site can be seen in figure 1.



Figure 1. Beji Sirah Keteng Site

=Apart from that, the Watu Dukun site was also found in Pagerukir Village, Sampung District, Ponorogo Regency. The inscription on the Watu Dukun inscription reads: WA-BA-CA-NA-WA, NA-LI, WA-NYA/BA-YA GI-PU-JA-PU-JA-BU-MI. According to observers of history and culture in Sampung, the writing was written by Airlangga himself. The writing has the meaning of the human obligation to do good to oneself, the universe and to the Creator (Purwowijoyo, 1985). The image of the Watu Shaman Inscription can be seen in Figure 2.



Figure 2. Watu Dukun Site

Before Islam entered the Ponorogo area, Hindu-Buddhist religion had a strong influence on the Ponorogo community. This is because the Wengker Kingdom as the forerunner of Ponorogo is a kingdom under the auspices of the Hindu-Buddhist Majapahit Kingdom. Evidenced by the discovery of Hindu-Buddhist relics in the Ponorogo area. Among them that we can still find is the Buddha Asobya statue which was found in the Kadipaten Village, Babadan District, Ponorogo (Soemarto, 2019). This statue is then in front of the Pendapa of Ponorogo Regency. An image of the Asobya Buddha statue can be seen in figure 3.



Figure 3. Aksobhya Buddha Statue

### Islam Kingdom Period

Raden Patah was the son of Prabu Brawijaya V from the Majapahit Kingdom. Raden Patah has a younger brother named Raden Bathoro Katong. Raden Patah ordered his younger brother to go spread Islam to the area between Mount Lawu and Mount Wilis. Long story short, Raden Bathoro Katong arrived with his companion named Selo Aji in Ki Gede Ketut Suryo Ngalam's territory where the majority of the population were Hindu-Buddhist. Ki Gede Ketut Suryo Ngalam himself was the ruler of Surukubeng who was known as Ki Ageng Fleas. He is a follower of Buddhism. During the Demak Sultanate, the Kademangan Surukubeng was established in the Ponorogo region which is now the Village of Fleas, Jetis District, Ponorogo Regency. Kademangan Surukubeng belongs to the territory of the Majapahit Kingdom, under the leadership of King Brawijaya V (Rofiq, 2020).

Ki Ageng Fleas has three children, one of whom is named Niken Gandini. The arrival of Raden Bathoro Katong was opposed by Ki Ageng Kutu, but in the end his daughter, Niken Gandini was married to Raden Bathoro Katong who then made Raden Bathoro Katong the first duke of Ponorogo Regency with his prime minister, Selo Aji (Pramono, 2006).

Initially, the city was given the name Pramanaraga, which comes from the word pramana, namely the unification of sources of light from the sun, moon and earth which

have an effect on illuminating human life, as well as raga which means body. The word Pramanaraga gradually changed to Ponorogo. Pono means smart and understands, while rogo means body. So that Ponorogo has the meaning of being introspective and daring to be responsible (Purwowijoyo, 1985).

It is estimated that Raden Bathoro Katong founded Ponorogo, namely in 1418 Saka or 1496 AD. It is known from the stone in front of the first gate with a door or the 5th gate of Raden Bathoro Katong's tomb, to the north and south there are a pair of stones resembling a seat which according to tradition are called Gilang Stones (Soemarto, 2019). Gilang Stone can be seen in Figure 4.



Figure 4. Millstones to the Right and Left of the Gate

The entry of Islam into Ponorogo can also be proven by the existence of a legacy in the form of a mosque building which is named the Jami'Atul Muttaqin Mosque or often referred to as the Irodahan Mosque. This mosque is located at Jalan Pemanahan No. 108, Dukuh Irodahan, Kelurahan Kadipaten, Babadan District. The Duchy Village itself is one of the bloodlines that became the starting point for the spread of Islam. The history of the establishment of this mosque is related to Raden Bathoro Katong who wanted to spread Islam in the Ponorogo area on behalf of Raden Patah. Bathoro Katong is a descendant of Brawijaya V and is the brother of Raden Patah, the founder and first king of the Kingdom of Demak (Hakim,

2021). Pictures of the Irodahan Mosque can be seen in figure 5.



Figure 5. Irodahan Mosque

## DISCUSSION

Learning resources are basically anything (can be in the form of objects, data, facts, ideas, people, and so on) that can be used to help optimize student learning outcomes (Fitri et al., 2019). Learning resources are supporting components in learning activities in the form of systems and materials within them (Sofiani & Nurfadillah, 2020). Effective learning resources must meet the requirements, namely (Prastowo, 2018), 1) Available quickly; 2) Can motivate students in learning; 3) Meet the needs of students in learning; 4) In accordance with the learning objectives; 5) Has educational learning values. The principle of developing learning resources is that they can achieve learning objectives, according to student characteristics, and provide convenience for students in learning (Prastowo, 2018).

The purpose of learning that is arranged in this material is to tell the historical development of the area where you live. With learning outcomes: "Students describe biodiversity, cultural diversity, local wisdom and its conservation efforts. Students get to know cultural diversity, local wisdom, history (both figures and periodization) in the province where they live and relate it to the context of current life. The purpose of this lesson is to try to bring students closer to the surrounding environment.

## CONCLUSION

The local wisdom of Ponorogo Regency which can be used as a source of learning material for kingdoms in the archipelago in grade IV elementary schools is in the form of simple historical stories, and evidence of their heritage. Kingdoms in the archipelago were divided into two periods, the period of the Hindu-Buddhist kingdoms, and the period of the Islamic kingdoms. In the period of the Hindu-Buddhist kingdoms there were the Beji Sirah Keteng Site, the Watu Shaman Site, the Asoby Buddha Statue, and the history of the formation of Ponorogo Regency. Whereas in the period of the Islamic empire there were relics of the Batu Gilang and the Irodahan Mosque. The learning resources displayed are tailored to the learning objectives, namely to stimulate students to be able to describe biodiversity, cultural diversity, local wisdom and conservation efforts. In addition, students can get to know cultural diversity, local wisdom, history (both figures and periodization) in the area where they live and relate it to the current context of life. This research can be followed up to motivate students in learning, and can instill local values in students.

## Declaration by Authors

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